THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

We are Ambassadors for Christ....Be ye reconciled to God.

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The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

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EXPOSITION OF LUKE XIII. 23, 24.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

By one class of Christians this passage is always referred to the future life: the salvation spoken of is explained to signify deliverance from endless woe; and the Savior is supposed to reply to the question which was asked him, that but few out of all the millions of Adam's race will ever gain admission into heaven, while the greater portion will be doomed to suffer on endless fire in a lake of fire and brimstone. And this interpretation is still adhered to, notwithstanding it is manifestly inconsistant with a recent modification of the doctrine of endless punishment; which is, that the number of the finally lost will be very small, no more in comparison to the number saved, than the convicts in our prisons compared to the whole community. Yet such is the power of prejudice, that if the mind of the reader is preoccupied with a favorite sentiment, whatever may be its inconsistencies, it will naturally fall into the wonted channel of his thoughts and meet with a ready reception. But if we look into the context, and inquire what ideas the disciples of Jesus themselves attached to the question, "Are there few that be saved?" the incorrectness of the common interpretation will plainly appear. For both the import of the question above named, and of the Savior's reply, are clearly shown by a reference to the circumstances in which he was situated at that time. He had as yet gained but few disciples, and those chiefly from the humbler classes, while the great body of the people, especially the wealthy and influential, stood aloof from his cause; and the power of the government and priesthood was arrayed in hostility against him. It therefore naturally became a matter of deep interest to the people to know whether this new religion which he preached, and which was so contrary to the humor and passions of the world, would be able to extend itself and gather many under its sway, or whether but few only would accept and enjoy its proffered blessings. And this inquiry evidently relates both to the salvation wrought by the Gospel in the heart and life of the believer, and to deliverance from the calamities then about to fall on the Jews. *To be saved*, in the sense in which that phrase is used in the passage under consideration, includes both these ideas; though both may not be intended in every instance in which salvation is used in the New Testament, but sometimes one, and sometimes the other is mainly intended. Paul says to the Corinthians, (1 Epis. x. 18,) "But unto us *who are saved*, the preaching of the cross is the power of God," speaking of the Christians as already saved. To the Romans (v. 9,) he says: "Being now justified by his blood, *we shall be saved from wrath* through him,"—speaking of a salvation not at that time experienced even by Christians.

Jesus describes the fall of Jerusalem and the woes which should come on the inhabitants, predicting wars, famines, pestilences and earthquakes, as the beginning of sorrows, saying that the disciples should be afflicted, and hated, and so sorely tried, that many would be offended and their love wax cold; but he adds, "he that shall endure unto the end, the same shall be saved;" that is, he that endureth to the end of those trials shall be saved from that final destruction which awaited that perverse generation. Again he admonishes his disciples that when they should see the signs of the approaching desolation, and of his coming in the clouds of heaven with power and great glory, accompanied with distress of nations and perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth—when they should see these things begin to come to pass, "then look up and lift up your heads, for your redemption draweth nigh," (Luke xxi. 28,) that is, their redemption from the miseries which would overwhelm that whole nation.

If we inquire when this salvation was to be enjoyed, the answer is plain. It was to be enjoyed by Christ's faithful disciples at the same time that destruction should come on his enemies. To the inquiries of the disciples when the temple and city should be overthrown, and what should be the sign of his coming and the end of the world, Jesus replies that all these things should take place before that generation should pass, away (Matt. xxiv. 34.) Again he says, "When they persecute you in one city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come," (Matt. x. 22, 23.) It is hence clear that the disciples were saved—their redemption drew nigh—at the time the judgments were executed on the Jewish nation, when Jerusalem was trodden down of the Gentiles, when Jesus came in power and glory, fulfilling the woes foretold for those who crucified him and rejected his truth. It is evident that the salvation here referred to was enjoyed during the lifetime of some of those whom he addressed, for he says, "But there shall not a hair of your head perish;" "In your patience possess ye your souls;" and lastly, "Verily I say unto you, ye shall not have gone over the cities of Israel, until the Son of man be come," (Luke xxi. 18, 19; Matt. x. 23.) It is worthy of remark that not one word occurs to show that this salvation belongs to the future life. On the contrary, the tenor of the context, and of the New Testament generally, shows that it was a blessing to be enjoyed in this world, that it consisted in a Christian faith and practice, and a consequent deliverance from the miseries impending over that generation.

When Jesus says, in reply to the question that was asked him, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able," he represents the way of safety to be one of difficulty, and the Christian course to be rugged and narrow, and beset with trials and perils.

In order to share in the salvation which Christ promised to all who should truly follow him, and so to be saved from the woes impending over Jerusalem, it was necessary for them to become like him; to possess his unfaltering trust in God; his self-denial, and single-eyed devotion to the divine will; in short, to consecrate themselves to self-sacrificing labors to inculcate and exemplify the love of God for the world. And this truly was a course of peculiar hardship; it required the abandonment of friends and home, and all those honors and advantages which men most highly prize. A strait

by a peculiar race, the Vierlanders, whose dress and habits are perfectly unique, the former remarkably picturesque, we came to a poor, level, sandy country, relieved occasionally by small villages, and a few groves of fir or yellow pine. In the part of Mecklenberg towards Berlin, there is some very good grain-land, which is highly cultivated. The only place of consequence we passed on the route, was Ludwigslust, the residence of the Grand Duke of Mecklenberg, and this has little but its royalty to recommend it. We stopped at 9 at the first town in Prussia, Wittenberg, a miserable village on the bank of the Elbe. Here Br. H.'s baggage underwent a search. Mine escaped. There is great advantage in traveling with the least quantity of baggage possible. It saves one from much annoyance, besides custom houses. We walked a mile and found a place called a "Hotel," the best in the town and the nearest to the station. For breakfast we had bread and coffee. When we asked for butter we were told the butter was baked in it. The family sat down to breakfast at another table in the same room, (a part of them,) the old lady ironing on one end. The coffee-pot and milk-pitcher and sugar-bowl, with a cup and saucer for each, were all the funiture. A roll was laid by the side of each cup, and breakfast began. One sat down and began to eat, then another and another, each pouring coffee for himself, the landlady ironing and drinking at the same time and table. Their only food was coffee and bread. And this was not an uncommon case. In many places, and among fashionable people, I have seen the same. Dinner is the only meal relied on in Germany to support life. A little coffee and bread in the morning, and coffee or tea after dinner, with an abundance of *beer* and *smoke*, make up a Dutchman's luxuries. Wine is generally drank by the *better* (?) classes at dinner, at least in public houses. But we have seen very little ardent spirits, rum, brandy, or gin, and with a single exception I have not seen a drunken man in all Germany, though I am told drunkenness is not uncommon, but less than in former years.

Berlin, which we reached at 9, is a comparatively modern city. The houses are all built in a very neat and uniform style, and make a pretty appearance. They are mostly brick plastered with cement and tinged yellow so as to imitate the sandstone common here and in England. Many of them are considerably ornamented. The streets are of good width and generally straight. The public buildings are numerous and fine, though not extravagant for royalty. The country about the city is a broad and measureless level field, covered with grain fields, with the exception of a wood, or park upon one side. The "Unden Den Linden" is a wide street with two rows of Linden trees, with a walk between them and a carriageway on each side, running the length of the street, from the famous Brandenburg gate, said to be the finest portal in Europe, to near the centre of the city. This street is the park of the city and the pride of Europe. It is not Broadway, though it is a much wider street.

Our first work after "putting up" was to find Br. Ryder, in which we succeeded without much difficulty. He has hired him a room and commenced operations as a student of the German language. He related some of his personal rencontres in this strange land without the ability to make himself understood, which greatly amused us. With him we took a look at the town, and its curiosities; the statue of Blucher, of Waterloo memory, Scharnhorst and others; the Cabinet in the Schloss (palace) which contains a large collection of rare and curious things, such as a wax figure of Frederic the Great, with the same uniform he wore the day he died; the dress of Murat; the stars, orders and various trinkets, together with the hat of Napoleon, taken from his carriage, from which he fled at the battle of Waterloo; a model windmill made by Peter the Great when learning the trade of ship-builder at Saardam, where he had 300 peasants at work around him; together with his workstand and tools; a host of tobacco pipes which belong to Frederic's father; a large beer-pot of Martin Luth —there are many things of his preserved with great r erence as *relics* for which the good man had no great horrence; but these beer jugs are not quite *sacred*, thou the great Reformer's lips did touch them—for Luth was a great lover of beer and tobacco, as we have lea ed from many witnesses; also the cup of Baron Tren engraved by him while in prison at Magdeberg, with sample of his writing in it; various specimens of ca ing in wood and ivory—in one collection, carved fr one stick about a foot long and six inches thick, it is sa there are 300 figures; cups of gold and silver, vases wi bas-reliefs, &c.; the large galleries of paintings a statuary, containing works by the old masters, Rapha Correggio, Titian, Bartolomeo, Reni, Murillo, Rube Holbein, Van Dyck, Rembrandt and others; the i mense basin of polished granite, 22 feet in diameter, b fore the Museum; the library of 500,000 volumes books in all languages; a Luther's Hebrew Bible, wi notes by his own hand; the Bible and prayer book ca ried by Charles the First to the scaffold and given Bishop Juxon; Wittemburg's Bible, the first printe on moveable types on parchment; and various othe places.

We also visited Potsdam, (40 minutes by railroad,) th summer residence of the king. There are two magnif cent palaces, besides the Sans Souci, in which he live The two former we went through. They are full magnificent splendor; relics of Frederic; the chair an desk of Voltaire; paintings, books, polished floors, cha deliers, tapestries, gold and silver ornaments, all in ro al splendor. What pleased us most, as perfectly uniqu was the entrance hall of the new palace, the sides an ceiling of which are ornamented with a great variety o shells, wrought into fantastic figures, and rich mineral of almost every kind forming a queerly arranged cabi net of mineralogy and conchology. To describe a roya palace so as to give any thing like a correct idea of it, is impossible. Those who wish to know much of a display of royal pride, folly and extravagance, must be willing to come across the water to see it, and that too pretty soon, for they may not long have a chance. It would, I confess, be too bad to have the sunburnt fists of the uncared-for peasantry knock down these cob-houses of roy al wickedness. But who can tell what shall be the amount of vengeance when, at last, the day of reckoning comes, and requisition is made for the sweat, and blood, and soul, extorted from the oppressed millions to gratify the whim and caprice of the lawless few!

"That awful day will surely come,
The fearful hour makes haste
When kings shall meet their certain doom,
And man his freedom taste."

While in Potsdam we visited the Russian village, a collection of houses built in the Russian style and inhabited by people from that country. They have a Greek church in which they worship. It is a very neat and romantic village. A thousand things came under our observation which we have not time even to name.

Having seen the wonders of Berlin and its neighborhood, visited our very gentlemanly Secretary of Legation, the Minister, Maj. Donelson, being absent, and exhorted Br. Ryder to patience and long suffering, we left for Wittenburg, the Mecca of Protestants, the home of Luther and Melancthon. It is a small fortified old town, of some 5000 or 6000 inhabitants. We visited the *Schlos Kirche*, where both Luther and Melancthon are buried, and also Frederic the Wise, and John the Steadfast. The two Electors of Saxony lay side by side before the altar, with bronze tablets over them; the two Reformers about midway of the church, in the cross aisle several yards apart, with bronze tablets, sunken several inches below the pavement, covered with a rough wooden trap-door. Portraits of each hang on the side

r their graves, by Cranach, said to be very good. at of Luther represents him as he was, a stout, rugged, d, determined man, quite at ease in trouble and fond his pipe and beer; that of Melancthon, a spare, ritual, anxious, earnest man. It was on the door of church Luther hung up his 95 theses condemning the trines of papal indulgences, which he pledged himf to defend against all who should gainsay them. Such s the custom of those times. We also visited the room cell in the old convent where Luther lived. It stands ne left it; his table and chair as they stood when he with his wife opposite, the *beer pot* from which he nk, some specimens of his wife's needle-work, the gments of a decanter said to have been broken by er the Great, because they would not allow him to ry it off—not a very *just* act; he saying, "If *he* could have it, nobody else should." The panel-ceiling, merly ornamented with gilt, is written all over with names of visitors, and the walls also. In one place hown the name of Peter written with his own hand. en large volumes filled with the names of visitors of countries are kept on the table. A bust is shown ich was taken of Luther after death. It is a very full, face, indicating good living, little care, and plenty of r. The convent is undergoing repairs for the use of theological students, who now occupy the old College lding—the University having been removed to Hal-

We also went to the spot outside the wall, where burnt the famous Bull of Leo X. and solemnly excomnicated the pope as an obstinate heretic, Dec. 10, 1520! wooden railing set about with trees, and a young oak ide with some shrubs, ornament the spot.

From hence we went to the Stadt Church in which Lu- also preached, and baptized children, the font still reining. We attended the service and communion; ser- e of this kind is held *every* Sunday and Friday. A mon was preached and communion celebrated, in a le I will describe when I have more leisure. In going the convent we passed a very good looking house, one the best in the town, on which was inscribed, "*Hierhnte, lehe te und starb Melancthon.*" Here lived, and ght, and died Melancthon. Amid the relics of these heroes, who dared stand up and denounce the popu- errors and corruptions of the church, and plead for d and individual freedom, we felt we could breathe a e air; that it was good for us to be there, to get ength to urge on a work which they began, but which ee centuries have failed to perfect. We marvelled y it is that the self-evident principles they asserted, nich appeal to every man's consciousness of what is ght, and essential to true faith and a good life, have ade so little *real* progress in the world; for how few ere are in Protestantdom who ever act upon the right private judgment, taking the Bible as the "rule of eir faith and practice." How many are yet swayed by *eeds*, and ruled by priestly synods, and conventicles! ow few know what real mental, soul-freedom is; or joy a faith that is their own, taught by Him who is the ay, the Truth, and the Life! Oh, that the hearts of ose, who minister at God's altar, could *feel* that "where e spirit of the Lord is, there is liberty;" that the serce he requires must be without restraint, flowing from full heart, like a pure rill from a crystal fountain, givg life, and verdure, and beauty, wherever it goes! hen Christianity would be more than a name; religion ore than a profession; and its sanctions stronger than e fears of a future judgment.

A few hours brought us to Halle, a miserable looking, sty old town, of perhaps 25,000. We searched the wn over for the University; fixing at last upon what roved to be the *Waisenhaus*, or Orphan Asylum, as the ost probable building, it being the largest. We asended to the top of St. Mary's, a church; with two steeples, a family living in the cupola, where they keep offee, cake, tobacco, and *other refreshments*, for visitors. everal students were collected here, full of noise and fun. Here the University was pointed out to us. The old University building, now unoccupied, is just across the market place. We descended and went to the new one. It is a very chaste building, 150 feet long, by 100 wide, situated in the upper part of the town, with a small open area around it. While looking at it,—this the University of Halle—it seemed to me an easy thing for the Universalists of America to build them a college quite equal to it, and locate it in as good a place. It might not be so easy to collect 1,200 students, nor to obtain 50 professors, all of equal standing with Tholuck and Gesenius; but an *earnest* beginning once made, in a country and by a denomination like ours, nothing but good could be anticipated, if rightly managed. We called twice at the house of Dr. Tholuck, but he was not in, and we were so pressed for time, we could not wait the hour of his return. In fact, from what we have learned of him, we felt little anxiety to see him. He is a thorough-going *pietist*, trying to render himself great by his orthodoxy! having taken strong ground against anything that bears the name of liberality. He is, we are informed, not merely opposed to the rationalism and laxity which have prevailed in the German churches, much to the detriment of genuine religion, but has swerved over to the opposite extreme, and opposes all that is liberal. Such I have heard of him; whether true or not I cannot aver. He lives in a very humble house, in a narrow street, not far from the University. Professors are so plenty they do not have large salaries in this country.

The salt-springs, worked by a race, the Hallaren, in many respects distinct from the other inhabitants, is the only business which gives any appearance of life to the place, unless tobacco and literature be added to the account. Salt, tobacco and learning, are the principal articles of traffic here. We left the place without regret.

An hour brought us to Leipsic. The country about Halle and Leipsic is the best we have seen in Germany. The crops look very fine, the whole country being tilled and covered with small strips of rye, wheat, barley, oats, flax, poppies, mustard, beets, peas, beans, potatoes, which present a variety of colors. The lands are worked mostly by women, and are destitute of fences and stones. The whole is one vast checkered area of flowing grain, with very slight undulations to change the sameness of the scene. Far in the distance may sometimes be seen straight rows of Lombardy poplars beside the principal roads which lead from one village to another, and about the red roofed villages themselves are a few small trees of fruit. The cars whirl through these flat fields none too fast. A journey at any slower rate must be tedious beyond endurance. W. S. B.

Nothing is insignificant which gives pleasure to our friends, because from this arises that bright summer-mild atmosphere in the house, which is called comfort. And without this, how cold, how miserable is home anywhere.—*Frederika Bremer.*

☞A little girl, Miss Oliver Miner, about 12 years old, compositor in the *The Lodi Democrat* office will set 6,000 "ems" per day, distribute her own matter and keep her case in perfect order. Miss. Olive has been at the business about 3 months. At 32 cents this would amount to the fine little sum of $1 92 day.

Sheridan.—The father of the celebrated Sheridan was one day descanting on the pedigree of his family, regretting that they were no longer styled O'Sheridan, as they were formerly. "Indeed, father," replied young Sheridan, we have more right to the O than any one else; for we *owe* every body.

☞There was snow at Auburn on the 22d ult., and also on the Helderburgh mountains near Albany.

☞There was a patent lately granted at Washington to a gentleman of Elkton, Ohio, for a fly-trap.

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IMMORTALITY AND THE MYSTERIES OF PROVIDENCE.

In the Divine dealings, when considered simply with reference to the present world, there are many things that are dark and inexplicable. Indeed, if there is no future life, it seems impossible to prove either the absolute goodness or impartiality of God. There are inequalities in our earthly conditions; and there are evils which are here endured, that are far from being agencies of good. If, therefore, the arrangements of God, with reference to this world, have not a relation to another, we have no reason for reposing entire confidence in him, or for bowing submissively to all his appointments. These facts impart to the doctrine of immortality a great value. It makes many things plain, which otherwise would be fearfully dark.

Were there no future existence, the creation of this magnificent world would be an enigma. Think of its grandeur and beauty—the splendor of the sun, the glory of the moon and stars, the vastness of the firmament and the ocean, and the inexhaustible resources of the animal and vegetable kingdoms. Can we believe that all this display of wisdom and power and goodness is for mere worms; that for worms God stretched out the heavens over an empty space, and garnished them with his own beauty; that for worms he has furnished all the storehouses of nature, and provided all those objects of interest and sources of instruction and pleasure which elevate and bless the children of men? Such an arrangement would be at variance with all our conceptions of God, and prove that he wastes his riches, that he employs his attributes in the structure of works wholly above the wants and capacities of his children, and that he has provided means, at infinite cost, to gain an end hardly worthy the exertion of finite power. I must believe, therefore, that this vast world, with all its grandeur, glory, and objects of interest, was designed for the temporary home of beings who are to live forever; that it is but the vestibule of a world which, in riches and splendor and sources of joy, infinitely transcends this.

Again, unless there is a future life, the powers of the human soul are an enigma. How vast are these powers! They are not like the powers of the brute which are developed in a year. The longest life of man is only sufficient to begin the development of his moral and intellectual faculties. Could his existence be prolonged for thousands of years, without impairing his physical energies, his mind would continue to unfold, to make new discoveries, to ascend still higher in the scale of improvement, and to derive increasing delight from its studies and meditations. Now can we believe that these powers were created in vain, that they will never have an opportunity to be developed, that in a few short years they will cease to exist and be no more than the body which moulders back to its mother earth? The body attains perfection in this world, and did the mind, we might conclude that this is its final state; but here it scarcely begins to develop itself, and therefore, we must believe it is destined to another existence, where it will go upward in the scale of improvement forever and ever, and be eternally approximating towards the perfection of the great Parent Mind.

The foregoing would not be the only mysteries in the government of God, were there no future life. The ardent desire for a future existence would be a mystery; for why should G implant such a desire, if he had no intention to gratify it.

How important, then, is the doctrine of immortality. diffuses a radiance over all parts of the government of G and enables us to see that everything is designed to fit m for glory and honor and immortal life. It shows that all c intellectual and moral powers will sooner or later be brou into action; and that the strict discipline to which we are h subjected is a means of fitting us for our high destiny. It moves all the difficulties which surround the throne of G in consequence of the manner in which his bounties and fav are here distributed; for we see that this is only the first sta of our existence, and that eternity is rich in means to ma amends for any inequalities here endured.

It enables us to see the wisdom and goodness of God in the varied methods of his government, since his purposes rea far beyond the boundaries of time. The withering of a f and opening blossom causes no doubt or fear, since it w bloom in a world of unfading glory. The overthrow of t virtuous and the defeat of their plans, awaken no despairi apprehensions, since sorrow can be turned into joy, and defe into triumph. Thus the doctrine of an immortal life mak darkness give place to light, and causes what appears like d order, confusion and injustice, to be a wise and perfect a rangement.

O. A. S.

THE DOCTRINE OF IMMORTALITY A SUPPORT TO VIRTU

There are many who are unwearying in their efforts to d stroy all confidence in the doctrine of a future life. Judgin from their exertions, it would be supposed that they regar the doctrine as pernicious in its tendency. If they do not, w can conceive of no motive which they have to prompt them i the course they pursue. And yet, it seems impossible that the should believe this; for we know of no doctrine which giv so great a support to virtue. We will ask the reader's atter tion to a few remarks in proof that such is its effect.

1. It supports virtue by giving the soul a sense of its ow dignity. There is the widest difference imaginable betwee the feelings of a man who looks upon himself as a mere worm and the man who regards himself as an angel, an immorta being, destined to heaven, and to be the eternal companion o the great and wise of all ages and nations. One will be lo and grovelling; all his thoughts and feelings will correspon to the views entertained of his destiny. You will see th worm in all his desires and purposes. The other will hav high and noble aspirations. The feeling that he is immorta lifts him far above everything low and selfish and degrading and makes him walk worthy the true dignity of his nature He not only sees that he is capable of enjoying what is good and great, but of becoming himself good and great, and advancing eternally in knowledge and perfection. What an inspiring and an elevating thought! What a true nobleness and dignity does it give to the soul! What a distaste does it create for the pursuits of sin and its degrading employments! How far does it lift man above the vices which degrade those who look upon themselves as mere worms!

2. The doctrine of immortality supports virtue by showing that it has the promise of the life which is to come. It is a blessed encouragement to virtue to believe, that it has the promise of the life that now is; that it opens to us here sources of pure and unspeakable joy; that it builds about us a wall of security and defence against the worst of evils; that it makes life one of pure and exalted happiness. But according to the doctrine of immortality, virtue is not confined to earth; it has the promise of the life to come; it will be the chief joy and glory of eternity; it will be our bliss through the interminable ages which await us. Now surely that which

constitutes the blessedness of heaven, must be the greatest good of earth. Thus the doctrine of immortality bids us seek virtue as for hidden treasure; and it assures us, that no attainment in this will be lost, and that the more we press forward now, the higher will be our perfection when we enter upon the unseen future. Who then will not dedicate his soul to virtue, and cleave to it with unyielding love?

3. The doctrine of immortality is a support to virtue, because it unfolds the infinite riches of God's grace. It assures us, that God has provided an endless life for all his children, and has ordained that that life shall be one of unmingled and ever-increasing joy. In heaven we shall see face to face, and be filled with the fullness of knowledge. There we shall stand in the immediate presence of God and the Lamb, behold the fullness of their glory, and be absorbed in their love.

Heaven! It is a house not made with hands, lighted up with the splendors of Jehovah. It is a world of infinite plenty, eternal serenity, and unspeakable felicity. It is the home of the soul, the city which God hath built to be the perpetual habitation of his children; where, free from the misrule of passion, the darkness of sin, and every form of woe, they shall raise the eternal song of thanksgiving and praise. O what a display of mercy is here! How rich must be that grace which could make such provisions, and thus lift all men to unceasing blessedness. God is indeed a Father—his love transcends all that the mind can conceive; and his mercy is as inexhaustible as his own fullness. Now can you realize this display of love and grace; can you look upon these provisions of God, and not have your hearts melted into tenderness, and leap with joy, and throb with gratitude? If the goodness of God leads to repentance—if we love God because he first loved us—if he that winneth souls is wise—if we must overcome evil with good—then does the display of God's mercy in the provisions for our endless and ever-increasing happiness, tend to soften the heart, refine the feelings, and fit us for the duties and trials of life.

How important is the doctrine of life and immortality. It is one of the chief supports of virtue, and if not believed, the world could not be induced to walk in the way of duty. Let us cling then to this doctrine. Let us hold it up on all occasions, and let man see that he is indeed a child of God—an heir of glory. Then shall we aid the promotion of true virtue.

O. A. S.

THE UNITED STATES CONVENTION.

The space occupied last week by the reports of the sermons and addresses delivered at the United States Convention, left us no room for any remarks in regard to the session. Though not so numerously attended as usual, the session was one of the most pleasant and profitable that it was ever our privilege to enjoy. The preaching was all good, a fraternal spirit animated all hearts, and harmony prevailed in all the deliberations of the council. Nothing occurred to mar the pleasure of the occasion.

The friends at Hartford were exceedingly kind, and did all in their power to render our stay among them agreeable. Their hospitality and cordial attentions will be long remembered with gratitude.

The attendance of the choir at all the meetings added greatly to the interest of the public services. It is seldom that we hear church music so good as that on this occasion. Mrs. Jameson, who is one of the finest singers in the country, is entitled to the gratitude of all who were present, for the assistance she rendered. Her rich and highly cultivated voice gave a charm to several of the hymns sung, which we never felt before.

No service produced a deeper impression than the one at the grave of Winchester. The prayer by Father Ballou was earnest and appropriate, and deeply affecting. His venerable appearance, the consciousness which all felt that he must soon be numbered with the departed, and the full gush of feeling in which his words were uttered, fitted all for the solemnities of the occasion, and awakened emotions of reverence in every heart. The address by Father Streeter was one of the happiest ever delivered. For appropriateness and eloquence it is seldom equalled. The sketch given last week, though it contains very much more than we supposed the author could possibly recall, is quite imperfect. Besides it is impossible to form any idea of what it was, by reading it. The occasion, the manner, the tones of voice, the speaking eye, cannot be printed. The address was in all respects worthy of him in memory of whom it was delivered.

Winchester's dying hymn was read by Br. Chapin. The occasion will never be forgotten by any who were present. Winchester died in Hartford, April, A. D. 1797. Br. Soule is doing a good work in Hartford.

LETTER FROM BR. WALWORTH.

The following from our worthy and promising young Br. will be read with interest by all his numerous friends in this city and vicinity. It gives us much pleasure to hear that he is doing a good work in the region where he is located. Br. W. has our thanks for his timely attention in giving us the following information, and we would that many others, from whom we have long desired to hear, might be led to imitate his worthy example.

Br. Bulkeley:—A word from down east may not be amiss in your excellent "Messenger" of glad tidings. The York and Cumberland Association of Universalists met in North Yarmouth on the 13th and 14th inst., and there was, at that time, taken into consideration a most excellent measure. There was a committee appointed to call conferences in any town where the friends may desire, and to designate in the call two ministers, who should make it a *duty* to be present and lead the Conferences. Thus there should be no neglect on the part of the ministering brethren; and that old thought that, "what is everybody's business is nobody's business," was effectually deprived of all influence. These two brothers, thus appointed, might be aided by as many as might find it convenient to attend.

Would not this be a wise plan for other Associations, who are endeavoring to awaken in the ranks a more thorough interest and a more abiding sense of spiritual obligations? A sense of duty to God and to man is thus nurtured, and this stands at the very base of our denominational strength.

The Association was a profitable one to all the friends present, and it is hoped that it will prove so to many who were absent—extending its influence through all the societies by means of this more practical method of forming resolutions.

Yours in brotherhood, H. R. W.

North Yarmouth, Sept. 15, 1848.

CONFERENCE AND ORDINATION AT HARTLAND, VT.

We learn from the Watchman, that a very interesting Conference was held at Hartland, on the 14th and 15th ult., at which time Br. E. W. Loveland was ordained to the work of the Gospel Ministry, and installed as pastor of the Universalist Society in Hartland. The ordination sermon was preached by Br. S. C. Loveland from John xxi.; last clause of the 21st verse. Brs. S. R. Spencer, W. Skinner, G. W. Bailey, W. N. Barber and S. C. Eaton, took part in the exercises. All the Services are spoken of as having been of an exceedingly interesting and appropriate character.

PROCEEDINGS OF THE GENERAL CONVENTION OF UNIVERSALISTS.

The Convention met according to adjournment, in the city of Hartford, Conn,, in Gilman's Hall, Sept. 20, 1848, and was called to order by Rev. J. M. Austin, Standing Clerk. Prayer was offered by Rev. A. A. Miner. Rev. E. G. Brooks was chosen Secretary, pro tem.

The delegates from the several States presented their credentials, and the Council was organized by electing

Rev. S. Streeter, *Moderator.*
Rev. E. G. Brooks, *Clerk.*
Rev. H. Bacon, *Assistant Clerk.*

Appointed Brs. G. W. Montgomery, L. C. Browne and Daniel Cobb, aBusiness Committee

Appointed Brs. D. Skinner, J. Britton, Jr. and A. Frink, Committee on adjournment and to nominate an Occasiona Preacher.

Adjourned for the purpose of listening to the Occasional Sermon, to meet immediately after the public exercises of the afternoon.

Afternoon.—Met according to adjournment.

A communication was received from the Indiana State Convention of Universalists, asking to be admitted into the fellowship of this body, and appointing Rev. C. Craven its delegate.

Voted, To grant the request, and Br. Craven took his seat as a member of the Council.

Heard the reports of the condition of our cause from several States—a written report from Massachusetts, and verbal reports from Maine, Connecticut, and Rhode Island.

Adjourned till 9 o'clock to morrow morning.

Thursday Morning.—Met according to adjournment. Prayer by Rev. N. R. Wright.

Heard a verbal report of the condition of our cause in New Hampshire; after which it was

Voted, That the further hearing of these reports be postponed for the present.

Br. Ashton presented a communication from the Pennsylvania State Convention, which was referred to a special committee, consisting of Brs. W. S. Ballou, L. C. Browne, and H. Robinson.

Voted, That the Committee appointed at the last session to collect facts pertaining to the sessions of the General Convention of Universalists in the New England States and others, be continued, to report at the next session.

Voted, That hereafter no reports be received from the States except in writing.

The Business Committee submitted the following resolution which was unanimously passed:

Resolved, That in the recent decease of Mrs. Sarah C. Edgarton Mayo, who, with the lamented Mrs. Scott and Mrs. Jerauld, has done so much to adorn our literature and elevate her sex, we recognize a denominational and a public loss; and in behalf of those we represent, we tender our deepest sympathies to her bereaved husband and other friends.

A motion was made to rescind the resolution absolving the Society or Societies with whom the Convention may meet from obligation to entertain others than delegates, which, after discussion, was indefinitely postponed.

Voted, That the thanks of this Convention be tendered to Rev. Moses Ballou for his able and appropriate sermon on this occasion, and that he be requested to furnish a copy for publication with the minutes.

The Committee on adjournment and occasional preacher, reported that invitations had been received from Providence, R. I. and Cincinnati, Ohio, and recommended that the Convention adjourn to the latter place, and that Rev. A. A. Miner preach the Occasional Sermon.

Voted, To adopt the report.

The Business Committee reported the following preamble and resolutions:

Whereas, Human learning is one of the best means that can be employed for the improvement of the mind and character of man, and the promotion of the interests of society: And, whereas, the success of Christian truth and the welfare of our denomination, is very intimately connected with the higher branches of education: And, whereas, nearly all the colleges of our country are thoroughly sectarian in their character, and do all they can to proselyte their students to the peculiar religious views of those by whom they are governed: Therefore.

Resolved, That the establishment of a College, to be controlled by our denomination, and in which young men can pursue their studies in the higher branches of education under the tuition of men holding views in agreement with their own, is an object of very high importance, and should receive the cordial aid of all the friends of our cause.

Resolved, That we fully approve of the plan for raising funds for the establishment of a College, which has been adopted by the Committee appointed for that purpose at an Educational meeting held in New York in May, 1846.

Resolved, That the form of subscription which has been adopted by said Committee has our entire approbation.

Br. O. A. Skinner, from the committee appointed at the last session to present some plan for securing uniformity of ministerial fellowship throughout our denomination, made a report, which was acted upon in part.

Adjourned to meet at half past one.

Afternoon.—Met according to adjournment.

The Committee on the Pennsylvania papers reported:

The Committee to whom was referred the memorial of Isaac S. Ashton and John M. Butler, respectfully submit the following report: The only item embraced in this memorial, which is properly within the jurisdiction of this body, is the fact that the Pennsylvania and New Jersey State Conventions of Universalists, have conflicted with each other, in the action taken by them, at their last annual sessions, in reference to a case of discipline originating in the Philadelphia Association. The Pennsylvania Convention condemned, and the New Jersey Convention sanctioned, the action of said Association in reference to said case of discipline. Therefore,

Resolved, That the council recommend to the Pennsylvania and New Jersy State Conventions, at their next annual sessions, to appoint a special committee of one from each body, these two being empowered to appoint a third, and instructed to hold a conjoint meeting for the investigation of the original matter, and report the result of said conjoint meeting to their respective Conventions, in order that they may be enabled to harmonize their action in reference to this subject.

The report was accepted, and the resolution unanimously adopted.

Resumed the consideration of the report submitted by Br. O. A. Skinner, and the action resulted in the adoption of the following articles:

1. Every State Convention, and every Association, represented in State Conventions, shall make the recognition and acknowledgment of the Bible, as containing a special revelation from God, sufficient for faith and practice; and also a declaration on the part of the candidate of his intention to devote himself to the work of the ministry—an indispensable condition of granting letters of fellowship, or license to preach.

2. Any State Convention, or Association refusing to acknowledge the principles embodied in the above article, or to conform to the unity of action and fellowship therein required, shall not be entitled to the fellowship or privileges of this Convention.

3. Any minister removing from the bounds of any Association, or other body, having jurisdiction over him, shall be entitled to a certificate of good standing, from the Clerk of said body, (provided no charges are preferred against him,) which certificate, being filed with the Clerk of the body, into whose jurisdiction he may go, shall entitle him to the fellowship of the same. And whene er charges are preferred against any one, his removal shall n revent his trial by the body to which he had formerly b nged.

Br. H. Bacon presented the following resolution, and it was adopted:

Resolved, That we renewedly and earnestly recommend the

Universalist Quarterly and General Review to the patronage of the ministers and laity of our denomination, as every way worthy of their attention and support

Voted, That the thanks of this Convention be presented to our friends in Hartford, for the kindness and hospitality with which they have entertained us on this occasion.

After much discussion upon the fourth article of Br. Skinner's report, it was referred to a committee consisting of Brs. O. A. Skinner, G. W. Montgomery and S. Ashton.

Adjourned till immediately after the service.

Met according to adjournment.

Br. O. A. Skinner, in behalf of the special committee, submitted the following article as their report:

4. This Convention recommends, that whenever a minister shall be charged with immoral or unministerial conduct, he shall be tried by a mutual council of five, the verdict of four-fifths of which shall be final. This council shall be chosen by the Association or Convention of which the accused is a member, or by its committee of three, who shall be laymen and chosen from different Societies, for the purpose of calling said council. It shall be the duty of the Convention or Association or its Committee, to notify the accused of the charges existing against him, and proceed without any unnecessary delay to call the council for the trial. Should said Convention, Association or Committee choose a man whom the accused declares he believes to be his enemy, he shall have the right to object to his acting as a member of the council, and he may thus object to three persons. And the accuser shall have the right to object to an equal number, if he thinks persons who are prejudiced in favor of the accused are chosen. Should the first council be unable to agree, a second one shall be called, and so on until the case is settled.

After considerable discussion, it was

Voted, That the whole subject of the article be referred to a special committee of one, to report at the next session, and Br. H. Ballou, 2nd, was appointed that committee.

Voted, That the thanks of this Convention be presented to Father Streeter for the promptness and efficiency with which he has presided over our deliberations.

Voted, That the Clerk prepare the minutes for publication, and accompany them with such remarks as he may deem proper.

After prayer by the Moderator, adjourned to meet in Cincinnati, Ohio, the third Wednesday in September, 1849.

S. Streeter, *Moderator.*

E. G. Brooks, *Clerk.*

H. Bacon, *Assistant Clerk.*

LIST OF DELEGATES.

Maine. E. G. Brooks, clerical.

New Hampshire. N. R. Wright, J. Phelps, S. Laws clerical.

Massachusetts. S. Streeter, J. Britton, jr. T. D. Cook, A. A. Folsom, clerical. G. H. Davis, lay.

Rhode Island. H. Bacon, J. M. Cook, C. Damon, clerical. E. Carpenter, S. H. Wales, lay.

Vermont. W. S. Ballou, J. W. Bailey, G. W. Bailey, C. R. Moor, clerical. Hon. D. Cobb, E. Hawkins, jr., W. Cotton, A. J. Hines, J. Esterbrook, J. W. Frost, lay.

Connecticut. M. Ballou, L. C. Browne, D. P. Livermore, W. A Stickney, clerical. J. L. Andrews, W. Kelly, A. Frink, lay.

New York. D. Skinner, O. A. Skinner, G. W. Montgomery, J. M. Austin, clerical. H. Robinson, Geo. Ricard, N. M Woodruff, I. Tinkey, lay.

Pennsylvania. S. Ashton, S. Bennett, clerical.

New Jersey. J. W. Dennis, clerical. E. G. Tripe lay.

Indiana. C. Craven, Clerical.

South Carolina. A. Fuller, clerical.

ORDINATION OF BR. SPENCER.

Br. T. R. Spencer was ordained to the work of the Gospe Ministry, at Oxford, N. H. Sermon by Br. L. B. Mason. Brs. H. Hersey, C. C. Clarke, M. B. Newell and S. C. Eaton took part in the services.

MOVEMENTS IN SPRINGFIELD, ILLINOIS.

By the following letter from Br. Lumsden, we are happy to learn that our friends residing in the Capital of Illinois, are moving forward in the good work of free grace. Br. L. is engaged in secular business, but will aid to the extent of his ability in the formation and building up of a Society.

Br. Gurley:—Since my return home I have concluded to take up my permanent abode in this city, owing to the many inducements held out for my so doing. I am much pleased with this place, and the prospect is that there will be a Universalist Society established here ere long. We shall have several meetings to consummate the matter well, before we rush ahead toward the goal of our efforts.

This movement has grown out of the fact that Rev. L. C. Marvin, of Jacksonville, Ill.—formerly of Boonville, Mo.—preached to this people on the 2d and 3d insts. The people have come up to his help, and have concluded arrangements to secure his services one half of the time during the next six months, after which other, and perhaps more permanent arrangements may be effected. The present is but the beginning of what we may do. Whatever I am able to put in toward helping on the ark of Universal Benevolence, in every way, shall not be withheld I assure you. To-day, we adopted a part of our Constitution—next Sunday we shall endeavor to finish the work; when I will forward a copy to you for the benefit of others.

Springfield Ill., Sept. 10, 1848.

We were truly gratified to meet with the above, in the last number of the "Star in the West," and the more especially, as it related to the movements of our esteemed friend and Br. L. C. Marvin, formerly a preacher in this vicinity. Should this meet the eye of Br. M., we can assure him that a communication from him, would be most gratifying not only to the Editor, but to all of his numerous friends in this section. S. C. B.

GRAFTON COUNTY ASSOCIATION.

This Association met at Wentworth, N. H., Sept. 6th.

The reports of the delegates of the character and standing of their respective Societies, as appears from the minutes, were of a rather encouraging character. The cause of impartial grace appears to be advancing in efficiency and purity; more particularly in several of the Societies.

A resolution was passed approving and adopting the resolutions of the Boston Association, on the subject of Christian faith.

Adjourned to meet at West Rumney, the first Wednesday and following Thursday in September, 1849.

BROWNE'S OCCASIONAL SERMON.

The occasional sermom by Br. L. C. Browne, preached before the Connecticut State Convention, has, in accordance with the vote of the Convention, just been published in neat pamphlet form. The discourse has been pronounced by those who listened to it, as well as by those who have read it, as it appeared in this paper, one of rare excellence and ability. It abounds with facts and suggestions that may be read and studied with profit by the members of any society. As we believe it calculated to do much good, we hope that no pains will be spared to give it a wide circulation. Those who desire to aid in its circulation, are requested to send in their orders to this office, without delay, as but a limited edition has been printed.

An Universal History of the most remarkable events of all nations, from the earliest period to the present time. Forming a complete History of the World. By G. C. Hebbe, L. L. D. No. I. vol. 2., of this valuable and interesting publication has been received, and judging from the specimens we have seen it bids fair to be a work of rare excellence. Published by Dewitt & Davenport Tribune Buildings.

HOLMES AND AUSTIN'S DISCUSSION.

By the following notice from the pen of Br. Austin, it will be perceived, that this long looked for discussion has at length made its appearance. We have not as yet had time to look through the work, but promise ourselves that gratification, at the earliest practicable moment. In the mean time we have no hesitation in recommending it to the notice of the public on the strength of the reputation of the disputants, as men of candor and great logical ability, as an able and powerful discussion of the great questions at issue between Universalists and Partialists.

It affords me great satisfaction to inform the public, that the Discussion between Elder David Holmes and myself, has at length issued from the press. It would be of no avail to go into an enumeration of the causes which have delayed its appearance to this late day. Suffice it to say, the chief reason is found in its size. It contains about 820 pages; and is beyond doubt a *great work*, at least in bulk. It is bound in a fine style; and although from the unexpected number of pages, it is quite thick for its length and breadth, yet it makes a fair appearing volume. On account of its size exceeding all calculations, its enterprising publishers, Messrs. Alden & Markham, have been subjected to a very heavy extra expense, which I am fearful will cause them to lose on the work, at the prices named in their prospectus. This would be very wrong. I can see no way in which they can save themselves, but by raising the wholesale terms. In order to get an extensive circulation, it should retail at the lowest price possible. To accomplish this end, retailers ought to be content with a trifle less than the usual profit. Whether the publishers design to raise the price in any respect I have not learned.

Let all who wish the Discussion by wholesale, send their orders immediately to *Alden & Markham*, Auburn, N. Y., and they will receive prompt attention. J. M. A.

OPENING OF A JEWISH SYNAGOGUE.

We cut the following account of an interesting ceremony from the N. Y. Observer of last week. In reply to the question at the close of the article, we take the liberty to say, not while Christians proclaim to them the doctrine of a "Triune God," a being that is not at all recognized in the Old Testament, nor in any part of the Bible. Neither will they be led "to see the King in his glory," by preaching to them the heathen doctrine of endless misery. Let Christ be presented to them, in the character ascribed to him by the apostles, "as a man approved of God, by signs, miracles and wonders which God wrought by him," and as "the Savior of the world," instead of preaching to them the absurdities of Calvinism, and one of the chief obstacles to the conversion of the Jews will be done away.

NEWARK, N. J. Sept. 23, 1848.

I was invited last evening to attend the opening of a new place of worship for the Jews in this city. The place was a small upper room in a schoolhouse in Harrison street, not capable of holding more than fifty persons, about half that number being present, of whom perhaps half were Jews.

Mournful indeed it was to see these children of Israel, in their blindness and hardness of heart, here gathered, a little remnant, unnoticed and unknown, meeting in this obscure corner to worship the God of Abraham, and with no knowledge of the way to him through Christ.

The High Priest, carrying the law in a scroll upon his shoulders, and followed by several who officiated as priests, walked in procession around the room, chanting in Hebrew passages from the Psalms of David, and now and then ejaculating brief but earnest prayers. Each priest took his turn in heading this procession, and leading the service which seemed to be sad and painful, as if they mourned the absence of the glory that should shine in the courts of the Lord.

One of them then named a text from the history of Solomon's dedicatory service of the temple; and proceeded to make a discourse in English and in German, but his brethren became impatient and desired him to desist, which he did after speaking a few minutes.

The procession was then renewed and after prayer and singing, the law was deposited in a closet before which the vail was hung, and the services were brought to a close.

When will the eyes of this people be opened to see the King in his glory?

PROGRESS OF UNIVERSAISM AT THE WEST.

At a recent meeting of an association in the State of Ohio, the following was reported to be the condition of the several societies belonging to it:

1st Society of Cincinnati—reports itself substantially the same as in former years.

2d Society of Cincinnati—this Society was formed in March, 1848, consisting of sixteen members. Since its formation a favorable site has been obtained, and a suitable Church has been fitted up for the purpose of public worship at the corner of Sixth and Mound Streets, where services are now regularly held every Sabbath; the Society has increased to about thirty members already; and present prospects are extremely favorable for an additional increase. They have secured the pastoral services of Br. J. Upson, and regular preaching has been sustained by them for six weeks past. Under his direction a flourishing Sabbath School has been established, which on its third meeting numbered 102 pupils, besides the Teachers and Superintendent, in all 120. The prospects of the Society are promising in the extreme, and the members are earnest in their efforts, and under the blessing of God, are sanguine of the happiest results in the extension of our glorious faith.

Mason Society has 76 members, preaching one fourth of the time—a good frame meeting-house.

Montgomery Society has 62 members, and preaching half the time—a good brick meeting-house.

Springboro' Society has 43 members, and preaching half the time; a Sabbath School with an average attendance of about fifty pupils—a good brick meeting-house.

2d Society of Clearcreek township has 29 members; preaching one-fourth of the time—a good brick meeting-house.

Mt. Pleasant Society has 30 members, and preaching half the time; a Sunday School of 30 pupils—a free meeting-house.

Oxford Society has 42 members; preaching half the time—a good frame meeting-house.

Delhi Society has 22 members; preaching half the time; a good brick meeting-house; also, a flourishing Sabbath School averaging about 40 pupils.

Sharon Society has 40 members; preaching half the time.

No reports from Hamilton and Rossville Society, and Dry Ridge Society in Green Township.

WINCHESTER ASSOCIATION.

The above named Association met at West Cummington, Sept. 13, 1848. The occasional sermon was preached by Br. A. B. Manley. Sermons were also preached by Brs. C. E. Hewes, R. S. Pope, J. W. Bailey and S. Cobb.

Voted to adjourn to meet at Cheshire on the second Wednesday and following Thursday in September, 1849.

HOME INFLUENCE.—A tale for Mother's and Daughter's. By Grace Aguilar. The aim of this work is excellent, being as stated by the author, "to incite a train of serious and loving thought toward God and man, especially toward those to whom He has linked us in the precious ties of parent and child, brother and sister, master and pupil." How far she has succeeded in this design must be left to the judgement of the reader. 412 pages 12 mo. Harper & Brothers, Publishers.

WITHDRAWAL.

We learn from the Watchman that G. W. Healy has given up his letter of Fellowship, and that, consequently, he is no longer in our connection as a preacher.

THE ARABIAN NIGHTS' ENTERTAINMENT.—Part VII—opening the second volume of this interesting publication has just been issued by the Harpers. The work is embellished with six hundred engravings, and is by far the handsomest edition that has ever been published.

☞Three religious papers have recently been started in Texas. A good indication we shoul Judge.

ERROR PRODUCES DOUBT.

A partialist preacher writes as follows concerning his experience :

"Brethren, my language often is, 'Oh that I were holy!' I wish to be holy; I am a believer in holiness—have always been—have often preached on it, but preach it no more Why don't I? because I do not enjoy it. I have thought sometimes I would better quit preaching till I became more holy; but to this I could not get the consent of my mind. Well, but if you know that you ought to be more holy, why do you not try for it? I do, but not as I ought. But why not? because I do not *feel*—only *know* the importance. Yes, here I have been for about a year, sometimes feeling a little interest, then losing it all again. But there is one reason. Not a sanctified man of whom I know, in all this country—No, not even a minister. No, not one in this Conference. Whether I could go to heaven as I now am I know not, but often fear not. Yet I think, surely God would give me my sins to mourn if he were to call me away, and thus enable me to do my part. But perhaps God has already given and I have not improved, but so it is,—may God have mercy on my poor wicked soul."

Doubtless the sorrows of this good man result from an erroneous faith. Had he listened to the kind invitation of the Savior, "come unto me all ye that labor and are heavy laden, and I will give you rest," he would never have felt the influence of those distressing doubts that now harass his soul. The holy Paul could say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And this confidence he enjoyed as a consequence of "trusting in the living God as the Savior of all men." None but the true believer enjoys this confidence.

GRAHAM'S MAGAZINE.—The October number of this excellent Monthly, has just been received. It is embellished with two fine steel engravings and is filled with its usual variety of instructive and entertaining reading. Published by Dewitt & Davenport, Tribune Buildings.

SABBATH READINGS.—Part I.—v . 4. of Chalmers' Posthumous works, Edited by Rev. William Hanna, L. L. D. Published by Harper & Brothers, in the usually neat and finished style of the works published by them.

THE EXCELSIOR ANNUAL OR PUPIL'S GIFT.—This is a neatly printed Annual made up from the Contributions of the pupils of our public schools. The writers are very young, their ages ranging from seven to sixteen years. Their productions are respectable and highly creditable to them, and to their teachers. No one can read this annual without feeling proud that our city has institutions, in which all our children, even the poorest among us, can obtain an education that will thoroughly fit them for the business and duties of life. We hail it with pleasure, for it will do much to remove a prejudice against our public schools, and to make our citizens see the vast amount of good they are doing. The work has ten handsome and appropriate engravings, and is very elegantly bound. Edward B. Fellows is the Editor, and Nafis & Cornish, are the publishers. The work is for sale at this office.

MISS MARKHAM'S HISTORY OF FRANCE.—This is a work of 627 large 12 mo. pages, from the press of Harper & Brothers. It is an admirable book for the man and for the pupils at school. Its narrative is clear, succinct and entertaining. Though not so brief as to be meagre, it is not so full in its details as to be tedious. The work is embellished by a well executed map, containing all the places to which reference is made in the text. It is prepared for the use of Schools, by Jacob Abbott, who has added many useful notes and brought the history down to the present time. He is also the author of the Questions appended to the work.

NEW PREACHER.

Br. Shehane writes us that Br. Marmaduke Gardiner, of Quitman, Mass., has commenced preaching Universalism. He is a convert from the Baptists; and he bids fair to become a very useful laborer in the gospel vineyard—*Starr.*

MAN AND HIS MOTIVES.—Here is another capital book from the pen of Dr. George Moore, the popular author of the power of the Soul over the body, and the use of the body in relation to the soul. Mr. Moore is a most instructive and useful writer, and his works are well calculated to do good. In the present volume he treats of man and his motives. Being a member of the royal College of Physicians in London, he has an excellent opportunity to study man, and to see the evils to which he is exposed, and his need of religion to guide him. The work before us is chiefly religious, and it presents many powerful arguments to show the truth and value of the Christian faith. Harper & Brothers, publishers.

Br. J. S. Dennis, late of the Warren St. Society Boston, Mass., has received an invitation to take the pastoral charge of the Universalist Society in Attleboro, Mass.

Secular Department.

MESSRS. J. B. CLOSE, & CO.

We take pleasure in calling the attention of our friends to the advertisement of the above named firm, which may be found in another column of the Messenger. Those who may be in want of an elegant suit or new garment, will doubtless find it advantageous to give them a call. Few understand better than those gentlemen, how to gratify their friends, and there are none that will be more ready and willing to oblige them for a reasonable consideration.

MERCER'S DINING SALOON.

The above establishment, at the corner of Ann and Nassau sts., is undoubtedly one of the best of the kind in the city. Under the supervisions of our friend Mercer, it is conducted in admirable order, and with neatness and good taste. Those of our friends in the city or from the country who may favor him with a call may be sure of being well served, at a very moderate charge.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE AMERICA.

ANOTHER REVOLT IN IRELAND.

The Cunard Steamer *America*, CAPT. JUDKINS, arrived her Friday afternoon, about half-past five o'clock in a little more than 13 days from Liverpool.

IRELAND.—CAUSES OF THE INSURRECTION.—The causes which led to the last insurrection in the South of Ireland, an account of which we give below, are thus stated by the *Dublin Freeman's Journal*:

"They are not political but social. They rise from the relations between landlord and tenants. We have been assured that scarcely a load of agricultural produce is sent to market, without persons empowered by the landlord, his agent, the bailiff, *or his* agent, accompanying it to market, and *receiving from the buyer the price of the commodity*, giving to the grower anything or nothing—just as he pleased! This has maddened the people, and it is more than feared it will cause a general rising all over at least the South of Ireland. It is said that a seizure of crops was the immediate cause of the outbreak.

The correspondent of the *London Daily News* writes as follows; all who were on the spot and had facilities for ascertaining the facts, agree in stating that the movement was altogether of an agrarian character, and had no political object

whatever. The impelling motives were poverty and privation not the hope of political amelioration.

FARTHER DETAILS—THE FIGHT AT GLENBOWER ARMED MOVEMENTS—CLONMEL, 13th September.—A real rebellion has come at last. The rebels are posted in almost inaccessible positions at New Inn, near Carrick-on-Suir and Kilmacthomas mountains. Doheny commands in Waterford. The troops yesterday only captured nine scouts. Last night there was a general rising of the peasantry within about six miles of Carrick. Many had guns. At six o'clock a large body marched to attack the police stations.

CLONMEL, 14th September.—The out-offices of a Protestant clergyman were burned last night, and a farmer shot for refusing to give up arms. The 3d(Buffs) came into Clonmel today, and twenty-eight of their men handcuffed, for shouting for repeal. At the insurgents' camp, seven miles from Clonmel, they roast bullocks and sheep on iron gates, and are pressing every one to join them.

At Glenbower, about eight miles from Clonmel, the police were prepared to seek refuge in Carrick, when the rebels fired at them; the fight lasted a quarter of an hour, and the result was a number killed on the part of the assailants. Only two or three of the police were wounded; the dead bodies were left behind. The police fled from the out stations, and to-night it is feared will reveal some awful scenes.

CALLAN, September 13.—The reports in Kilkenny were much exaggerated, and it is thought the number of insurgents were overrated. The police were nowhere disarmed, but on every occasion defeated the insurgents. Among the rebels who assailed the police stations, four or five wore the uniform of 82 Club. It is believed that some pieces of cannon have been captured by the rebels.

The *Cork Examiner* says, that neither lady nor gentleman can leave without insult and annoyance.

Up to ten o'clock on Wednesday night fires continued to blaze on every hill in the counties of Wexford, Tipperary, Kilkenny, and Waterford, and, according to the *Chronicle*, the people are fully alive; their leaders, some of them well trained military men, well know the value of the forces at their command, and of course will use the power invested in them as circumstances may demand."

LORD JOHN RUSSELL SUMMONED TO CLONMEL.—Lord John Russell has been summoned as a witness on the part of Mr. Smith O'Brien, and his lordship must attend the special commission which opens at Clonmel on the 21st; but his attendance in all probability, will not be neccessary before the 28th, as an interval of a week will elapse between the finding of the bills and arraignment of the prisoners.

It is said among persons likely to be engaged in the approaching trials, that the object in view in summoning Lord John Russell as a witness, is to examine him as to his own proceedings upon the occasion of the Reform bill, and letters from his Lordship, counseling a march of the Birmingham Political Union upon London at that period, are reported to be in existence and producible. What effect such a course would have upon the Jury it is not easy to say; but, if permitted by the Judges, this resuscitation of the past can hardly fail to be very disagreeable to the Prime Minister.

FRANCE.—THE PROVINCES.—Letters from Lyons of the 8th inst. announce that a club of Montaguards had been established in that city, which is regularly attended three times a week by at least 2,000 operatives. At the last meeting an historical essay was read in praise of the most celebrated Communists who have appeared since the commencement of the world, whimsically comprising Socrates, Plato, Cabet, Considerant, and Proudhon. The reading of the composition was terminated amidst cries of "Death to the aristocrats!"

EMANCIPATION IN THE COLONIES.—The commission to regulate the indemnity to be paid to the French colonists, in consequence of the abolition of Slavery, meets every day. It appears that three plans have have been proposed: the first denies the right of the colonists to an indemnity, but accords it to their necessities; the second recognizes the right of the colonists o a full indemnity, according to the value of the slaves emancipated; the third plan fixes the indemnity at 120,000,000f. £4,800,000) to be divided among the colonies. Several delegates from the colonies have been examined by the commission.

THE NATIONAL ASSEMBLY.—M. Thiers has made a long speech on the Labor question, in which he takes ground against the Socialists. He was replied to by M. Billant, after which Lamartine made an address demanding mutual concessions, and a moderate course in relation to the subject.

MISCELLANEOUS NEWS.—On the 10th inst. as an officer was walking in the garden of Gen. Cavaignac's residence, in the Rue de Varennes, he was fired at from, it was supposed, a house in the Rue de Babylone. There is little doubt he was taken for Gen. Cavaignac.

The Darien steam frigate entered the port of Brest, from Havre, on the 31st of August, having 521 insurgents on board. The next day 400 of them were removed on board the Didon hulk, and 121 on board the Gurriere.

An envoy (M. Galesco) has arrived from Wallachia to solicit the support of France, in consequence of the recent events which have taken place in that country, and especially in consequence of the designs imputed to the Emperor Nicholas.

Prince Louis Napoleon has written a letter, dated London, to his uncle Jerome, announcing his intention to take his seat in the National Assembly in case he shall be elected a representative.

ITALY.—There have been successful revolts at Genoa and Leghorn. The troops fraternised with the people.

NAPLES AND SICILY.—BOMBARDMENT AND TAKING OF MESSINA.—The advices from Sicily are discouraging for the cause of the people. A lrge body of Neapolitan troops left Naples on the 30th ult. in several war steamers. These troops had effected a landing at Messina, but were subsequently repulsed by the Sicilians.

A shell, fired from the Neapolitan squadron, struck an English ship and killed one of her crew. The Sicilian Government had despatched an envoy in an English vessel, to demand the assistance of the British forces.

A steamer, which arrived from Messina at Genoa, and which eft the former town on the 3d announced that the struggle had commenced. At 6 A. M. the citadel had opened a terrible cannonade, responded to by the town with equal vigor. A few swiss landed, and were immediately cut ro pieces; but 2000 men were introduced into the fortress. Enthusiasm was at its height and the resistence desperate. Men and women were fighting. At the moment of the departure of the steamer the firing continued unabated.

PRUSSIA.—THE CHOLERA, &C.—Up to the 8th there had been 784 cases of Cholera in Berlin, 484 of which were fatal. In Stettin, on the 5th, there had been 652, of which 433 were fatal. It has also appeared at Magdeburgh, on the Elbe and Vienna.

Letters from Berlin announce the resignation of the Ministry.

A LOST MAN.—A gentleman and his wife lately visited Buffalo. In the evening he stepped out for a few moments. Night wore away, and so did two days, but nothing was heard from him. Fearful anxiety was awakened, and diligent enquiry commenced—but to no purpose. Matters remained in fearful suspense until the third day, when behold the lost man made his appearance. It turned out, that on leaving his wife he stepped on board a steamboat lying at the dock, and while aboard in conversation with a friend, away went the boat, and the first landing place was at Cleveland, Ohio.

SHIPWRECKS AND LOSS OF LIFE.—We learn that the schr. Josephine, from New Orleans, with a cargo of assorted merchandise, bound to Pearl River, capsized during the severe gale on Friday night last, and four hands found a watery grave. The captain, who was at the helm, and one man, were saved. The schooner Elizabeth, from Bay St. Louis, for New Orleans was capsized at the same time. The vessel and cargo a total loss. The captain and crew all saved.—*N. O. Com Times.*

DEATH OF DR. MARTIN.—We regret to learn that the Government received yesterday intelligence of the decease of Dr. Jacob L. Martin, American Charge d'Affairs at Rome. He died at Rome, about the first of this month, very suddenly, being found dead in his bed without any known preliminary illness. Dr. M. was a native, we believe, of North Carolina, and was much esteemed for his talents and amiable character.—*Washington Union.*

Happiness has not selected faultless features for her mask, nor a fairy landscape for her home she refuses to be incorporated with the finest formations of the clod.

VELOCITY OF ELECTRICITY.—Notwithstanding the almost inconceivable speed of this subtle agent, its velocity has been reduced to actual measurement, by a contrivance which is both simple and unerring. It is found to pass along a coil of wire at the rate of 200,000 miles a second.

Miscellaneous Department.

Original.

"PEACE AND GOOD WILL."

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

BY CHRISTINE.

Once many hundred years ago,
A band of angels came
To some lone shepherds, as they watched
Their sheep upon a plain:
First sang they praise to God, and then
"Peace and good will," they sang to men!

Long centuries have passed away,
Leaving their footsteps red;
And man has given *hate* for *love*,
And innocence has bled;
And Power in gold and purple dress
Walked o'er the heart of Helplessness:

And Peace has fled to mountain caves,
Or hid in deserts wild,
While blood has dyed the ocean waves,
And earth's fair plains defiled,
And Falsehood's brazen sceptre swayed
O'er Truth, in sackcloth robes arrayed;

And Pride has builded palaces,
And kept their portals barred,
Beside low wretched hovels, where
The winter presseth hard;
And Wealth has loathed and cast aside
The bread to Poverty denied.

But still, though earth has groaned with *sin*
As ages rolled along,
Ever, through pauses of the din,
Has flowed the *angel's song*,
As sweetly as when first the strain
Pealed forth upon Judea's plain!

And truly as the shepherds heard
Of old that heavenly lay;
And truly as a child was born
In Bethlehem that day;
Through the same path His footsteps trod,
Lost man SHALL WIN HIS WAY TO GOD!

And once again the morning stars
Together sing as erst they sung,
Ere God-like man had stooped to take
Counse of sin's discordant tongue,
Or earth's sad jar *perplexed the ears*
Of heaven, amid the choir of spheres.

New London, Ct., 1848.

Original.

BEAUTY AND GOODNESS.

[M]y theme is the intimate connection between beauty and good-[n]ess; a connection which I think will appear the more intimate, [t]he longer we reflect upon it. Indeed the intimacy seems to [a]mount even to a oneness—an identity, since if we inquire [w]hether of Beauty or of Goodness, in what does it consist? we [f]ind the same answer, viz.: In the *fitness* of things. Goodness [i]s in a primary sense moral Beauty, and Beauty, if we closely [a]nalyze it, will be found solely the expression of goodness; an [e]*xpression* which is itself goodness, a *goodness* which is its own [e]xpression.

What if we look up to Heaven's infinite vast! we behold myriads of sparkling points, ascertained to be countless suns, whose almost interminable distances, and immense magnitudes, are to us bewildering—nay, perfectly inconceivable! Even the measurable distances of our sister planets are far, far beyond our conception; and these astounding measurable distances combined, are but a speck, an atom, in the boundless, mysterious profound. We discover, too, these glittering points as the huge centres of systems, like that of our own dazzling orb; and all moving, as is his system, in harmony how complete! in evolutions how vast! how intricate! in order, grandeur, and glory, divine.

It is this magnificence and harmony of the celestial spheres, that constitute the grand outline of the *beauty* of the universe;

> "Forever singing as they shine,
> The hand that made us is divine."

And what *is* this beauty? What else indeed, in all its bright infinity, but the expression of deity, the embodiment of goodness, the divine palace of joy? Imagine a splendid, a delightful abode, in which elegance, finish, convenience, are perfected, but formed for no use, designed for no purpose. Such is not that creation at whose birth "The morning stars sang together, and all the sons of God shouted for joy."

Or what if we look around us, into Ocean, Earth, or Air! we behold in every atom perfection, in every combination life, life to *enjoy*, from the glistening dew-drop with its microscopic myriads, to the rolling ocean—

> Dark, heaving, boundless, endless, and sublime,
> The throne of the invisible, even from out whose slime
> The monsters of the deep are made.

The world of waters is itself alive; burdened with the countless *medusæ*, and teeming with endless forms of happy existence, from the minute Clio to the huge Cetacea, revelling in the Tropics, or swarming beneath the eternal ices of the Poles.

Beautifully indeed does Ocean perform his great part in the economy of nature. The storm, the calm, the tide, with their ever varying phases and their exhaustless phenomena, are seen working in unison to the great end, the purity, vigor, and perpetuity, of buoyant life. Thus working, what scenes of grandeur, interest, and loveliness are presented. The sublimity of the tempest combines an element of terror with that of beauty; but at the hushing of its dread tumult, beauty has *added* to her charms, she leaps in every dancing wave, glides in countless finny forms through the rich blue depths, soars in the ocean air on myriads of sportive wings, or floats with the wild sea-bird in grace on its ceaseless billow.

The sea is no waste. Nor, with all deference to the pompous pretensions of humanity, can I believe it designed for the *special* accommodation of that *strutting biped*, creation's lord. Overspreading two thirds of the earth's surface, it is the immense home—the mighty dwelling-place of millions of animated beings; whose activity and motion alone plainly evince that they, too, enjoy at the hand of divine beneficence the feast of life, the luxury of living.

Or turn we to the solid land. Here, indeed, hath Nature,

> "———— a smile,
> And eloquence of beauty!"

What heart does not respond to her "various language?"

> "Day, and the sweet approach of even, and morn,
> And sight of vernal bloom, and summer's rose,
> And flocks, and herds, and human face divine."

From the minutest chrystal, and mineral particle, and the subtlest etherial fluid, upwards through all their mysterious chemical combinations, to the,

> "Palaces of nature; whose vast walls,
> Have pinnacled in clouds their snowy scalps
> And throned eternity in icy halls
> Of cold sublimity, ————"

we still discover the unbroken chain of joyful life, stretched in ten thousand shining links of grace and beauty.

The telescope cannot pierce the infinity of the skies, nor can the microscope discover to us the final atoms of matter. Every animal and vegetable organization is made up of other organizations, these of still others, till the eagle eye of science dims and tires, and her proud light faints, and fades away into darkness, upon still thronging myriads of life and loveliness.

How beautiful are the varying climes! Each with its peculiar vegetable and animal productions rejoicing beneath its own smiling heavens: the glowing torrid, with its rich luxuriance; the magnificent temperate, with their teeming greatness;

and even the sterile frigid, whose bleak and wintry shores are often wreathed in flowers, whose eternal snows are crimsoned with sturdy moss, whose icy mountains are vocal with the music of birds, and even whose long and dreary night is shared by the agile rein-deer, and the beautiful silver-fox.

How exquisitely beautiful too, are the rolling seasons; tendering us each day some new blessing, of bird, or fruit, or flower, presenting us with a moving panorama of nature, and thus infusing into the brimmed cup of existence, that "*variety*' which is "the spice of life."

Whose eye is not brighter, whose heart is not lighter, *aye*, and *better* for, communing with the fair earth. her sparkling rivers, and dancing streams, her honest vales, and hills, and plains; the *green* earth, when merry spring comes leaping in laughing beauty,

"———— unchains the soil,
And bids the floods go free!"

Listen to the "Lay Preacher!"

"In merry spring-time not only birds, but melancholic old fellows sing. The sun is the poet's, the invalid's, and the hypochondriac's friend. Under clement skies, and genial sunshine, not only the body is blessed, but the mind is vivified, and the heart becomes open as day." I may be considered fanciful in the assertion, but I am positive that many, who, in November, December, January, February, and March, read only works of misanthropy and spleen, and cherish malignant thoughts at the expense of poor human nature, abjure their evil books, and sour theories, when a softer season succeeds. I have myself in winter felt hostile to those whom I could smile upon in May, and clasp to my bosom in June! Our moral qualities, as well as natural objects, are affected by physical laws; and I can easily conceive that *benevolence*, no less than the sun-flower, flourishes and expands under the luminary of day.

How instinctively do we connect the beautiful with the good! How attractive is guileless childhood;

O'er its sunny brow,
Floats pure eyed innocence, and see what light
Smiles dimple all its face, as if a sight
Of radiant beauty stirred its little heart.

The most hardened and obdurate conscience braves the frown of power, only to relent, at the shrine of beauty. The smiles of nature soften, when her terrors and thunders are disregarded; as the silent genial sun-beams, dismantled the traveller of his cloak, when tempest and hurricane had striven in vain to rend it from him. ORLAND.

New London, Conn., 1848.

HINTS TO WIVES.

The first enquiry of a woman after marriage should be, How shall I continue the love I have inspired? How shall I preserve the heart I have won?

Endeavor to make your husband's habitation alluring and delightful to him. Let it be to him a sanctuary, to which his heart may always turn from the calamities of life. Make it a repose from his cares, a shelter from the world, a home, not for his person only, but for his heart. Should he be dejected, soothe him; should he be silent and thoughtful, do not heedlessly disturb him; should he be studious, favor him with all practical facilities; or should he be peevish, make all allowance for human nature, and by your sweetness, gentleness, and good humor, urge him continually to think, though he may not say it, "this woman is indeed a comfort to me; I cannot but love her, and requite such gentleness and affection as they deserve,"

Invariably adorn yourselves with delicacy and modesty. These, to a man of refinement, are attractions the most highly captivating; while their opposites never fail to inspire disgust. Let the delicacy and modesty of the bride be always, in a great degree, supported by the wife.

If it be possible, let your husband suppose you think him a good husband, and it will be a strong stimulus to his being so. As long as he thinks he possesses the reputation, he will take some pains to deserve it; but when he has lost the name, he will be apt to abandon the reality.

Cultivate and exhibit with the greatest care and constancy, cheerfulness and good humor. They give beauty to the finest face, and impart charms where charms are not. On the contrary, a gloomy, dissatisfied manner, is chilling and repulsive to his feelings; he will be very apt to seek elsewhere for those smiles and that cheerfulnes which he finds not in his own house.

How indecorous, offensive and sinful it is, for a woman to exercise authority over her husband, and to say, "I will have it so. It shall be as I like!" But I trust the number of those who adopt this unbecoming and disgraceful manner, is so small as to render it unnecessary for me to enlarge on the subject.

Few things please a man more than seeing his wife notable and clever in the management of her household. A knowledge of cookery as well as every other branch in house-keeping, is indispensable in a female, and a wife should always endeavor to support with applause the character of the lady and the housewife.

Let home be your empire—your world. Let it be the scene of your wishes, your thoughts, plans, your exertions. Let it be the place, where, in the varied character of wife, of mother, and of mistress, you strive to shine. In its sober quiet scenes let your heart cast its anchor, let your feeling and pursuits all be centered. Leave to your husband the task of distinguishing himself by his valor, and his talents. Seek for fame at home, and let your applause be that of your servants, your children, your husband, your God.

OCTOBER.

October has come—the sweetest, saddest month in all the year. Its sunsets and its gorgeous forests, how beautiful—and brief as beautiful their gorgeous dies.

There is a pensive beauty in October days—autumn is now clothed in her loveliest drapery; the forest leaves are not yet dry and crisp; nature has not yet put on her frigid aspect but the sighing of the breeze and the falling leaf is nature's kneel for her fallen glories; soon all these beautiful things will have lost their beauty, all these bright things their brightness. This changeful though lovely scenery, lend a touching interest to autumn days. Go into the thick deep wood—listen to the hushed, deep murmur of the evening breeze, as it gently undulates the glorious and richly coloured foliage; look away into yonder vault of heaven, in this sunset hour; how the resplendent hues of topaz, and amethyst and gold beautifully blend with each other, and stream in living light across the ether sky. It is the very gate of heaven—and that lone star, seems a beacon light, hung out from his golden portals, to guide us, erring wanderers, home. We can also hear their blest voices as they mingle around the throne of the Most High. Whose soul will not kindle within him; and whose spirits will not thrill with extacy on comtemplating scenes like these? Who does not feel that he is holding converse with pure beings, that he is

"Just on the boundary of the spirit land,
Close to the realms where angels have their birth?"

How eloquent is nature?—who is not purer and better when he listens to her voice? How impressively does God speak to us, at this sweet sad season. How he lets his goodness and glory pass before us. He makes all nature beautiful, and gives us faculties to enjoy his beauties. Sweet flowers, ye too, in your ever varying hues and delicious odors, whispering the name of your Creator. Ye wear the richest dyes, and send forth the sweetest fragrance, as you are about to die. Apt emblems of life.

The autumn of our days is coming. But if we are ready, like the glorious forests and beautiful flowers, we may wrap our garments about us, and wait in holy peace till we are called to bloom in "beauty immortal" in the garden of God.

GETTING ALONG WITH NEIGHBORS.

I once had a neighbor, who, though a clever man, came to me one day, and said, "Esquire White, I want you to come and get your geese away."

"Why," said I, "what are my geese doing?"

"They pick my pig's ears when they are eating, and drive them away, and I will not have it."

"What can I do?" said I.

"You must yoke them."

"That I have not time to do now," said I; "I do not see but that they must run."

"If you do not take care of them, I shall," said the clever shoemaker in anger. "What do you say, Esquire White?"

"I cannot take care of them now, but I will pay you for all damages."

"Well," said he, "you will find that a hard thing, I guess."

So off he went, and I heard a terrible squalling among the geese. The next news from the geese was, that three of them were missing. My children went, and found them terribly mangled and dead, and thrown into the bushes.

"Now," said I, "all keep still, and let me punish him." In a few days the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it on the road. By this time the shoemaker came after them.

"Have you seen anything of my hogs?" said he.
"Yes, Sir, you will find them yonder, eating some corn ich they tore down in my field."
"In your field?"
"Yes, Sir," said I, "hogs love corn, you know—they were ide to eat."
"How much mischief have they done?"
"O, not much," said I.
Well, off he went to look, and estimated the damage to be ual to a bushel and a half of corn.
"Oh, no," said I, "it can't be."
"Yes," said the shoemaker, "and I will pay every cent of nage."
"No," replied I, "you shall pay me nothing. My geese ve been a great trouble to you."
The shoemaker blushed and went home. The next winter en we came to settle the shoemaker determined to pay me my corn. "No, said I," "I shall take nothing."
fter some talk, we parted; but in a day or two, I met him he road, and fell into conversation in the most friendly man-
When I started on, he seemed loath to move, and I paus-
For a moment both of us were silent. At last he said, "I e something laboring on my mind."
"Well, what is it?"
Those geese. I killed three of your geese, and I shall er rest until you know how I feel. I am sorry." And the s came into his eyes.
"O, well," said I, "never mind, I suppose my geese were voking."
never took anything of him for it; but whenever my cat- broke into his field after that, he seemed glad—because he dd show how patient he could be.
Now," said the narrator, "conquer yourself, and you can quer with kindness where you can conquer in no other way."

Youth's Department.

JAMES LUMBARD, EDITOR.

From the Lynn News.

INTEMPERANCE.

Beware young man, the drunkard's fate;
Touch not the wine again;
Abstain, before it is too late;
'Twill bind you as a chain.

It sets the brain in flame,
Burns up the better part,
Destroys all fear of God or shame,
And petrifies the heart.

O, who can tell the bitter tears
Shed by the drunkard's wife,
As through the course of dreary years
She drags a hopeless life!

Her eyes turn back to that bright day
When nuptial vows they made—
The future bright with joyous rays,
And naught of sorrow's shade.

Those furtile dreams of life are o'er,
Thick darkness, shadowy gloom,
O'erspreads his life; she hopes no more,
But longs to meet the tomb.

One glass at first, for fashion's sake,
Perhaps to please a friend,
Led him that course of life to take,
Which meets so sad an end.

The first step shun; pursue the right;
Make now thy purpose strong;
Bring not on friends a bitter blight,
But flee from every wrong.

THE UNFORTUNATE.

delicate minds, the unfortunate are always objects of res as the ancients held sacred those places, which had been d by lightning, so the feeling heart considers the afflic- touched by the hand of God himself.

Original.

ADDRESS,

WRITTEN BY ISAAC TINKEY. SPOKEN BY MISS EMILY ROLF, AT BIDDLE'S GROVE, ON THE OCCASION OF THE EXCURSION OF THE BLEEKER ST. SUNDAY SCHOOL, JULY THE 12th.

PARENTS AND FRIENDS.—Another year with all its varied scenes has rolled around, and again we find ourselves in the enjoyment of this our annual excursion festival. Again we we have met beneath these stately trees to enjoy their cool shade, and to give vent to those joyous feelings which such an occasion as this, is so well calculated to engender in the human heart. Again, we have bid a short adieu to the crowded city, and have turned away from the impure air which we are there doomed to inhale, and have sought a refuge for a few hours within the confines of this beautiful grove. How invigorating to the mind, how pleasing to the senses is this happy change; this change from the noise and confusion of the busy, crowded city to this quiet, secluded spot. Here we behold nature attired in her most beautiful garments, as if prepared expressly for the reception of these her annual guests. Here the winged tribe find a shelter and a home amid the green foliage of the grove—here the pure beings of heaven are wafted among the leaves in melodious harmony, and nought greeting the eye but the beautiful tokens of happiness and joy. How suitable a place is this in which to congregate, after throwing aside the labors of the day, to divest our minds of the cares and anxieties of life—to leave our studies and other usual occupations, unbend ourselves from the stern forms of fashionable life and enjoy ourselves in a manner consonant with the true feelings of our nature. These annual excursions are to us the green spots of life—the oases in the desert of existence. With what anxious feelings then do we look forward to the time when we can take our baskets in hand filled with all the essentials of a *Pic Nic*—step on board of a splendid steamer and hie away to these lovely shades, these cool retreats, here to inhale the pure air of heaven as it is wafted to us over the bosom of yon blue sea. Thus kind Providence has again permitted us to assemble to indulge in innocent amusements and healthy recreations.

The wise man of old has said, that there is a time to dance and a time to sing; a time to be merry, and a time to be sad; a time to do everything which is right and proper, and furthermore that it is right and proper that every thing should be done in its proper time and place. Hence, we have spent the day thus far in amusements; but in the midst of our joy and hilarity we should not be unmindful of Him to whom we are indebted for all these blessings. Our homage is due to Him who formed this beautiful earth and carpeted it with green grass, and adorned it with sweet flowers, and reared upon it these stately trees, under whose extended branches we are now assembled. Then it is mete that we should for a little while throw aside our amusements and gather here to devote an hour to speaking of His goodness and love—to thank Him for permitting us thus to meet again in this great temple of nature with the wide-spread canopy of heaven for its dome, and the deep blue waters around us for its walls. Here in this temple, kind parents and friends—we, the members of the Bleeker st. Sunday School, are happy to greet you and bid you welcome. Here we are filled with joy at beholding this large assembly, who have come with us to cheer us with their smiles, to participate in our innocent amusements, and who have in this manner contributed to our happiness and have themselves reaped a rich reward in the enjoyment of the happy scenes here presented.

Just one year ago it was our happy lot to meet upon this very spot—here we were then assembled just as we now are, for the purpose of singing our hymns of praise and to listen to the remarks of the several speakers then present, who in turn spake of the Sabbath School, its interests and its blessings—of the unbounded goodness of God, who in his infinite wisdom, mercy and love, has formed the earth so beautiful for the purpose of enhancing the pleasures of his erring children, to the end that they may appreciate the many blessings which they enjoy, and be grateful therefor to Him who gives us all things. Since that happy day, time has hastened on in its eternal round bringing with it many changes. Some who are now present were then engaged in other scenes. Some who were then present are not with us at this time. Some have left this lower world and have gone to their eternal home, and are now in the company of angels threading their way among the groves of Paradise, enjoying the pure zephyrs of heavenly love. And our beloved pastor—he who was always foremost in our ranks, ever ready to take the lead in everything that was calculated

to add to our happiness, and who with a spirit and energy that but few possess, always upon such occasions as this, commanded our forces and led us on to victory. He is not with us at this time. We behold not his smiling countenance—we hear not his commanding voice—but he is journeying among other scenes far remote from this happy group, far away to the East, beyond the deep blue sea. He is roaming among the ruins of past ages, and journeying among people of another language. May our Father in heaven keep him in paths of safety, and be his guardian and protector, and when his journeyings in foreign lands are finished, may he safely return to his house, his family and this his faithful flock.

POPULATION OF THE GRAVE.

From extensive calculations, it seems the average of human births per second, since the birth of Christ to this time, is about 815; which gives about thirty two thousand million; and after deducting the present supposed population of the world, (960 000 000,) leaves the number of thirty-one thousand and forty millions that have gone down to the Grave; giving death and the grave the victory over the living, to the number of thirty thousand and eight millions. Of this number in the grave, about

9, 000 000 000 have died in war.
7, 920 000,000 by famine and pestilence.
500,000 000 by martyrdom
580, 000 000 by intoxicating drink.
13, 000 000 000 natual and otherwise.

Thus it will be seen that war and strong drink have sent nearly one third of the human race to a premature grave.

The calculation on this subject might be extended to an almost indefinite length, and perhaps, too, with propriety, if thought and meditation would dwell upon them and deduct the moral from each and every avenue. For instance, if strong drink has had its 580,000,000 of victims, how many more must it have before the moderate drinker will lay his shoulder to the pledge of reform; suppose thirty days of intense agony and misery to be the lot of each drunkard's family of five each, what is the amount in the aggregate?—suppose it required even no more than fifty bushels of grain distilled to make a man a drunkard, how long would it last famishing Europe; nay, even the whole universal world? It would amount to fifty-eight millions of barrels of flour.

Suppose again that the drunkard loses or wastes only ten years of his life, at three shilings per, day, how many solid globes of gold of the size of our earth would it ($653 080,000,000) purchase? Make your own calculations, not only on these supposed cases, but any others of which the subject is susceptible, and the result will astonish you, and perhaps lead to a somewhat different course in life. These estimates are many of them below the reality.—*Merchants Ledger.*

FALLS OF NIAGARA.—Amusement and attraction are the order of the day. Mr. Conklin is about repeating the old experiment of sending a ship over the falls of Niagara on the 29th of this month. At 12 o'clock, M. the Pirate, a vessel 100 feet in length, with several wild and tame animals on board as passengers, with appropriate flags and streamers, will be started from her moorings two miles above the falls. It is intended to have this craft so well secured, hatched down and all tight, that she will make the awful leap entire, with spars and rigging all standing. At 8 o'clock in the evening of the same day, a fire-ship, loaded with all manner of combustibles will be ready to slip her cables, showing a ship on fire, until after two miles through the rapids, she will make the fearful plunge in a blaze, forming one of the greatest scenes ever beheld at Niagara Falls.

NOTICE.

A Conference of the Black River Association will be attended at Burville, on the fourth Wednesday and Thursday, 25th and 26th of October. A general attendance and a good meeting will be confidently expected.

P. MORSE, Standing Clerk.

Henderson, Sept. 11, 1848.

MISSIONARY SOCIETY.

The Ninth Annual Meeting of the New York Universalist Missionary Society will be held on Monday evening next, in the Vestry of the Murray-street Church. The friends of the cause are urged to be present. In addition to the regular business of the occasion, a number of interesting addresses may be expected,

G. L. DEMAREST, Secretary.

CARD OF THANKS.

The ladies of our Society in Newark will accept my sincere thanks for a valuable present, which will show for itself every Sunday. My kind friends in this city have laid me under so many and so frequent obligations of this kind, that I know not how I shall ever be able to discharge them. But if they will bear with me, though expecting almost every day a deep affliction, I will feel encouraged by such acts of kindness, to persevere in my pastoral duties, and, if possible, seek more faithfully their welfare.

Newark, N. J., Sept. 18, 1848. JAMES GALLAGER.

N. Y. ASSOCIATION.

This body will meet in Williamsburg on Wednesday, Oct. 11. The morning session for business will commence at 10 o'clock precisely.

Each society is entitled to two lay delegates; and it is hoped they will be appointed, and attend.

At the last session the Association recommended the appointment of two delegates from each Universalist Sunday School within its limits, to meet at the time and place of this session to form a Sunday School Conference. The several schools will please give this recommendation attention.

THOS. B. THAYER, *Standing Clerk.*

Brooklyn, Sept. 30, 1848.

SUSQUEHANNA ASSOCIATION.

The annual session of the Susquehanna Association of Universalists for 1848, will be held in Prompton, Wayne Co., Pa., the first Wednesday and following Thursday, 4th and 5th of October. The Council will convene Wednesday morning, at 8 o'clock. Public services will commence at half past ten. Friends from a distance arriving on Tuesday afternoon and evening, will find a committee at the Church to direct them to places of entertainment. We hope all the Societies in the bounds of the Association will be represented, and we invite our friends generally, and ministering brethren from a distance, in particular, to attend.

E. E. GUILD, Standing Clerk.

Will the Magazine and Advocate please copy.

NOTICE
TO DELINQUENT SUBSCRIBERS.

We send enclosed in the paper this week, bills to many of our subscribers. It may be that owing to some inadvertency bills may be sent to some that have paid. If such cases should occur, we will thank the subscriber to inform us of it, at our expense, and the mistake shall be promptly rectified. Those who are owing, will oblige us by sending the amount at once, by mail, if no more favorable opportunity of remitting is presented.

PUBLISHERS MESSENGER.

RELIGIOUS NOTICES.

ORCHARD STREET CHURCH.—Br. O. A. Skinner will commence, in the Orchard St. Church, next Sabbath morning, a series of three Sermons on CREEDS—their *origin, history and consequences.* In the afternoon he will preach a Sermon on the dangers in great cities to young men.

N. B. The hour of service has been changed, in the afternoon, to three o'clock.

Br. Bulkeley will preach at Camptown Sunday morning, Oct. 8. In the afternoon at Jeffersonville, and in the evening at Middleville.

Br. Bulkeley will preach in Blauveltville the third Sunday in October 15th inst., Morning and Afternoon, and at Piermont in the evening.

Br. Bulkeley will preach in Woodbridge N. J., on the 4th Sunday in Oct. 22d inst at 1-4 before 11 A. M. and in the School House near Br. Tappan's in the evening.

Marriages.

On the 27th inst by the Rev. Mr. Streeter, in the Orchard street Universalist Church, Mr. WILLIAM E. JONES to Miss CAROLINE M. CHAMBERS, all of this city.

Deaths.

In this city on the 29th ult., MARTHA ALLICE, aged 8 years and 3 months, daughter of Danel Doland.